

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)



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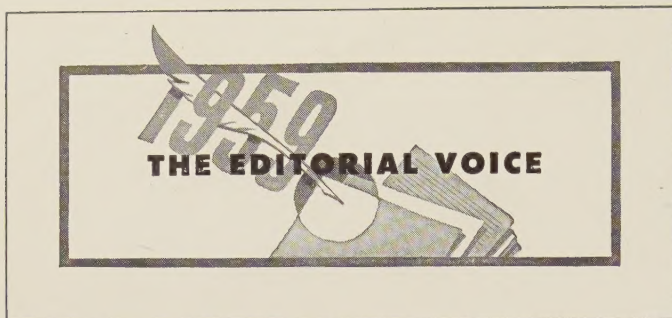


WESTERGREN

CAMBODIAN VENDOR

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WHY FAITH IS INDISPENSABLE

"Without faith it is impossible to please God" has become an axiom of the Christian way; yet I suppose not many stop to ask why faith should be so vitally important in our relation with God. But there is a reason.

This is a moral universe. At bottom it is not material, though it contains matter; it is not mathematical, though it involves numbers. The God who made the world is a moral being and He has filled His world with moral creatures.

We hear of mysterious beings who have access to the presence of God and who range throughout the whole creation as servants of the Most High. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." The Scriptures tell us of at least four orders of such beings and refer to what they call "watchers and holy ones," which may indicate other orders or may simply refer to the previously mentioned four.

In addition, there is another and of course a more familiar order of being, the last and (before his fall) the highest of all the creatures God created and made. I refer to man who was made in God's image and likeness and who for that reason bears toward God a unique moral and spiritual relation.

Because this is a moral universe, character, which is the excellence of moral beings, is naturally paramount. As the excellence of steel is strength and the excellence of art is beauty, so the excellence of mankind is moral character. "An honest man is the noblest work of God," an apothegm usually attributed to John Wesley, may sound at first rather extreme, but if we allow the word "honest" to stand for all the moral virtues we may be able to understand the apothegm and possibly to agree with it. A saint should be not only a man of intense spiritual devotion but a man of symmetrical virtues and perfectly balanced character.

Relationship between moral beings is by confidence, and confidence rests upon character, which is a guarantee of conduct. It is true that sin has introduced confusion into the world so that we do not always find consistency of moral conduct among men; yet to live in a moral world it is necessary that we put confidence in our fellow man. A complete breakdown of confidence would destroy the adhesive quality of society, tear apart the fabric of civilization and turn the world into a cage of savage beasts. However bad men may at times be-

come they must still trust each other. It is either confidence or chaos.

What has all this to do with faith in God? Just this: God is a being of supreme moral excellence, possessing in infinite perfection all the qualities that constitute holy character. He deserves and invites the unreserved confidence of every moral creature, including man. Any proper relation to Him must be by confidence, that is, by faith. Where there is no faith it is impossible to please God.

Human sin began with loss of faith in God. When our mother Eve listened to Satan's sly innuendoes against the character of God she began to entertain a doubt of His integrity and right there the doors were opened to the incoming of every possible evil, and darkness settled upon the world.

The Bible talks about man's being alienated from God and an enemy to God. Should this sound harsh or extreme you have only to imagine your closest personal friend coming to you and stating in cold seriousness that he no longer has any confidence in you. "I do not trust you. I have lost confidence in your character. I am forced to suspect every move you make." Such a declaration would instantly alienate friends by destroying the foundation upon which every friendship is built. Until your former friend's opinion of you had been reversed there could be no further communion. Only a restored faith could bring about a restored friendship.

Now, it is well known that people do not go boldly to God and profess that they have no confidence in Him, and no one except the rare professional unbeliever is willing to witness publicly to his low view of God. The frightful thing, however, is that people everywhere act out their unbelief with a consistency that is more convincing than words.

Idolatry is the supreme sin and unbelief is the child of idolatry. Both are libels on the character of the Most High and the Most Holy. "He that believeth not God hath made him a liar," wrote the apostle John. A God who lies is a God without character, and where there is no character there can be no confidence. This is the moral logic of unbelief. The unbeliever refuses to trust God because his conception of God is base and ignoble. That he does not burn incense to a graven image does not make him less an idolater, unless we want to make a distinction and say that the idolater worships his false god while the unbeliever refuses to do even that.

The joyous message of Christianity is that there is a way back from this place of unbelief and alienation. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The gospel message declares that the wronged God took the wrong upon Himself in order that the one who committed the wrong might be saved.

Repentance is among other things a sincere apology to God for distrusting Him so long, and faith is throwing oneself upon Christ in complete confidence. Thus by faith reconciliation is achieved between God and man.



DAVID MUENCH

PAMPAS PLUMES AT DAYBREAK

They are fraught with unspeakably serious consequences . . .

Emerging Patterns

By REV. R. A. KERBY

MANY factors — spiritual, social, political, economic, scientific, cultural and educational—are now at work changing the pattern of life. Each of these forces has sufficient power to make marked changes in our way of life, and when working together their world-changing power is truly awesome. A study of these forces will reveal emerging patterns of such character and magnitude as to provoke the deepest and most serious thought.

The most obvious force now at work is the startling scientific advances of the past half-century. We have left the steam age for the far more complex age of electronics. The applications of power pioneered at the beginning of the Industrial Revolution were calculated to do the work of men's muscles, while the electronic inventions of the present

day in many cases do the work of men's brains. Communications, transportation and manufacturing processes have arrived at a summit of achievement undreamed of a few short years ago. Automation now has the potential of pouring out a veritable Niagara of consumer goods. Installed in one factory, automation cut the number of operators from two hundred down to two with no lessening of output. What economic displacements may follow no one as yet knows. Even the leaders in the electronic industry declare they do not know where all of this will finally lead us.

The experts are now saying that



R. A. Kerby is a pastor in Greeley, Colo. He has written a number of articles for THE ALLIANCE WITNESS.

atomic aircraft is just around the corner. When this comes more and more traffic will be airborne. At present there are five times more people crossing the Atlantic Ocean by air than by surface ships. Advances in the field of medicine are tremendous; 90 per cent of today's prescribed medicines were not known fifteen years ago. The almost numberless applications and combinations of chemistry and electronics bid fair to change our entire pattern of daily living.

Increased facility of communication and transportation is having a powerful effect on the educational and political patterns of our day. By these means a few leading minds sway and mold the thinking of the multitudes. The trend of the present day is away from personal meditation and independent thinking and

towards the mass mind. This situation is fraught with the greatest peril, for the final moral effect will be to elevate material things to the place of supreme importance in human life.

The emerging pattern in social standards is towards the enthronement of the physical. The pampering of and display of the body are reaching extravagant lengths. It is time we are reminded that the God who punished ancient civilizations for sins of this kind still reigns in unalterable holiness.

The pattern emerging in the religious world bears a striking resemblance to those emerging elsewhere in the present scene. Centralization, standardization and materialization are seriously blurring the spiritual pattern in many quarters. Men have had such success in the material realm that they are prone to carry their self-confidence into the sanctuary and thus utterly fail to come into vital touch with God.

A very definite trend towards ritualism and formalism is invading even those churches which for generations have stood for spirituality and spontaneity in worship. Divided chancels, robed choirs, candles, worship centers—these are but an outward indication of an inward poverty of soul. One is reminded of certain lavish window displays which upon a closer inspection are

found to be but empty boxes! A constant fill-in of "background music" is sometimes used as a device to keep the service in predetermined channels. Is it any wonder that such services are so frequently devoid of the working of that Spirit who, like the wind, blows where He lists? Those who aspire to assume the service-molding, worship-directing prerogatives of the blessed Holy Ghost need but look to the older ritualistic churches to learn the outcome.

The prophetic gift of exhortation once so prominent in revival work has almost ceased to exist in many quarters. Services are so planned that any manifestation of the Spirit in an unscheduled song, testimony or exhortation is practically ruled out. The unspeakable need of the church at this uncertain hour is for a great visitation of God in any way or manner He sees fit to manifest Himself. All planning, working, coming and going without such divine visitation finally degenerates into a carnal impertinency in the sight of God. After a while the whole religious round breaks down under its own weight and becomes in bitter truth a vanity and vexation of spirit.

The patterns of centralization, standardization and materialization which are emerging in the various phases of our social, scientific and religious life are fraught with unspeakably serious consequences for the human family. The world, and the church too, is traveling fast and far these days. The swirling forces of the end-time are now rioting across the face of the earth. Under such extreme conditions only those who love the Lord their God with all their mind, soul and strength will be able to keep their bearings. God admonished Moses when he was about to build the Tabernacle, "Look that thou make them after their pattern, which was shewed thee in the mount." If Moses in his day needed such admonition, how much more do we!

The lesson so vital to our future happiness is that all emerging patterns should be carefully and prayerfully tested by divine standards. Anything that will not bear this inspection should be discarded. Thus, and only thus, will we keep on the highway of holiness and thereby save ourselves and them that hear us (1 Tim. 4:16).

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A Prayer

By LOUIS M. MUHARSKY

Whose tongue, O Lord, shall explain Thy holiness! Whose mind shall compass all Thy love! Whose heart shall contain the fullness thereof!

Thou art perfect in all Thy ways. Thou dost pour out Thy richest blessing with open hand and open heart upon the vilest sinner. Thou dost reveal Thy measureless love through the Lamb of Thy bosom.

Whose intellect, Lord, shall comprehend the glory of Thy Presence, whose but Thy earthly wonders still the wildest imaginings of Thy creatures?

Why doth the vain mouth boast of mighty works? They are but a handful of shadows and at the flutter of Thine eye they shall flee and be as if they had never been.

All Thy creation heard the voice of Thy Word and sprang into their place to do Thy bidding—all but him whom Thou didst mold of dust with Thine own hands and give the breath of Thine own being. Only he did swell with festering pride and conspired with the arrogance of rebellion, seeking to equal Thee. And him, Lord, yes, him didst Thou give the blood of Thy precious Lamb to fulfill the justice of Thy wrath.

Ask him, Lord, whose puffed-up learnings shall trace the limits of Thy mercy. Why doth he stand before Thy cross and gaze with blinded eyes and stony heart? Why doth he spew out babblings of philosophies to hide the emptiness within? Why doth he fashion fig leaves to cover the nakedness of his sin? Why doth he toil to confuse the plainness of Thy word, to weave it with the skeins of hell? And all the while the cleansing blood drips, drop by drop, into the ground—in vain—for him.

Who doth abuse Thy mercy, Lord, and tempt Thy wrath? Who seeks to tamper with Thy love and question Thy ways? Who walks forth in brazen arrogance and in the rags of his own righteousness dares to stand before Thy face?

Except for Thy wondrous grace, Lord, it is I.

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The Mission Field at Your Door

IMPRESSIONS OF A MISSIONARY ON FURLOUGH

By REV. WILLIAM D. CARLSEN

A CHANGE of diet and climate are important elements in a missionary's furlough. Being reunited with loved ones and having an opportunity to adjust to the rapidly changing ways of life in the homeland are of incalculable value.

However, to Alliance missionaries personal contact with the churches through missionary convention tours holds a place of particular appeal. They are very conscious of the vital relationship that exists between the senders and the sent ones. By this means they can feel the spiritual pulse of the congregations who maintain them by their prayers and offerings. They are deeply concerned for the spiritual health of the churches. A healthy church will be sensitive to the needs of lost men both at home and abroad. A spiritually anemic church is introspective and is conscious only of the ailments of its own little mutual aid society.

Since a missionary visits his homeland only once in four to six years he is very conscious of changes that have taken place since his last furlough. The United States and Canada are in the midst of an era of unprecedented luxury and leisure with the attendant evils of moral decay and spiritual apostasy. Many Christians are afflicted with the creeping paralysis of worldliness that deadens their spiritual sensitivities and makes them indifferent to spiritual truth. This situation does not call for self-righteous smugness upon the part of those who are spiritually-minded, but rather that they fall on their faces before God until He heals our land.

On a recent tour of some thirty churches I met many of God's faithful servants. One congregation that has been meeting for less than two years particularly impressed me. Its

missionary pledge rose from \$200 to over \$1,200 in spite of local expenses averaging more than \$400 a month. Before he started this church the pastor had been serving a long-established congregation which provided him with a comfortable home and financial security. He was living in one of the fastest growing areas of the United States where the Alliance had not opened a new church in twenty-five years. He felt called to establish churches in communities that have no evangelical witness. At first he tried to start new churches as projects for his local congregation to help with, but then he realized that the establishing of a new congregation would demand all of his time.

He went before the evangelical ministers' group of his area and asked them to suggest the most spiritually neglected place in that part of the state. They agreed on a booming housing development that had grown from 3,000 to 30,000 in a few years and had the potential of soon expanding to a population of 80,000.

With no financial backing and no members in view this young pastor canvassed the community to assess its spiritual condition and the possibilities of securing property. He found a spacious colonial-style house with wide grounds, located in the midst of the housing development. A large denominational church had offered \$80,000 for the property and had been refused.

When the Alliance minister visited the owner she asked, "Whom do you

have behind you?" The zealot's response was, "We have God behind us and He has given us specific promises from the Word of God concerning our purchase of this beautiful home." "What is your denomination?" The minister thought, "Oh, any question but that," and then sputtered out "The Christian and Missionary Alliance." "Never heard of it." The owner then re-emphasized that she wanted to sell the nineteen-room house complete with furnishings.

When the lady was asked the price for which she would sell the land, house and furnishings she hesitated and then said, "I'd like to receive \$50,000 for it all." The pioneer, hardly believing his ears and wondering later at his own words, said, "There is no question but that your price is more than reasonable. I only hesitate because I don't know where I can get this money. Is that the best you can do?" She squinted her eyes and said, "Well, no, I think I could come down a little; I really want you to have it."

Much to her lawyer's dismay, the owner agreed to sell for \$40,000 and, more, was willing to hold a mortgage herself for \$20,000 of the money. This was certainly the Lord's doing, for the minister had only \$28.00 in the bank when he started negotiations. For the first six months the small group of people who met for services were unable to pay their pastor and his family any salary but God supplied their needs from other sources.

The congregation now numbers over forty persons with a Sunday school of over sixty. Two of the early converts were a man and wife—he a Jehovah's Witness and she a Roman Catholic. They were contending over which church their children



Rev. and Mrs. William D. Carlsen are returning to Thailand this month for their third term of service. They began their ministry in China before the Communist invasion.

should attend. They compromised by taking them to the Alliance Neighborhood Church and now both parents have been soundly converted and are bearing a bold witness for Christ in the community.

Recently I visited churches in the New York metropolitan area, the greatest mission field on the earth from the standpoint of diversity of languages. The United Nations and the many colleges and universities have brought people from almost every nation under the sun to the New York area. International Students, Inc., and Inter-Varsity Christian Fellowship are doing a great work in contacting foreign students. Many Alliance families have opened their homes to students from other lands.

An effort is being made to reach the almost one million Spanish-speaking people in the New York area. Thus far five churches have been established under Alliance auspices and three others are in the making. I was greatly impressed with the zeal of these congregations—their praying, singing and witnessing would remind some people of congregations thirty years ago. In six of these congregations I met Spanish-speaking people from Central and South America, Mexico, Puerto Rico and Spain. Most of them are converts from Roman Catholicism. The good number of young people in the congregations represents a great missionary potential. Several denominations working among the Spanish-speaking people are urging our congregations to take the initiative in establishing a Bible school for Spanish-speaking people in New York. The least we can do is to back this project in prayer that all obstacles will be overcome and that soon trained workers will be going forth from these and other congregations to carry the gospel to the ends of the earth.

Since returning from Thailand I have found that I have not returned from the mission field but rather have come to another mission field. Within a few months I have had the opportunity to witness to several Thai students. One is a doctor enrolled at New York University, who studied in my wife's English class at Khon Kaen where we were sta-

tioned. Another is a nurse who cared for our missionary colleague Rev. Paul Johnson, who died of gun wounds six years ago in a Bangkok hospital.

For the most part students from other lands are lonely. They are grateful to those who show them kindness and friendship. Away from the restraints and restrictions of class and religion that have bound them, they are probably more open to the gospel than at any time in their lives.

How inconsistent for Christians to say they love the heathen 10,000 miles away and yet have no time or concern for the spiritual condition

of the pagans in their own community. In this age of spectator sports many Christians prefer to have their witnessing done for them by a pastor or missionary. They prefer to watch the conflict for the souls of men at a distance, never realizing that the joy and the crown await not the observers but the participants. Witnessing for Christ is the privilege of every Christian. Where witnessing is motivated by a real love for the souls of men, the results are glorious.

You don't have to go across an ocean to reach the mission field. Your mission field may be just across your street or driveway. ♦ ♦ ♦

God Has Healed Me

By REV. WILLIAM J. NEWELL

Two years ago I was told that I had a rheumatic heart. That did not alarm me as much as this word which followed, "The condition is such that heart surgery is ultimate."

Two things were of great concern to me: my public ministry and my family. I had to face possible isolation from the two most important things in my life.

Symptoms became more pronounced. Chest X rays and electrocardiograms every few weeks confirmed the initial examination. My weight dropped from over 185 pounds to 150 in four months.

Then came a day I shall never forget: Tuesday, April 7, 1959, the pastors' day of prayer at the Avenue Road Church in Toronto. God on that day gave me faith to believe Him for the healing of my body, "the faith of the Son of God who loved me, and gave himself for me" (Gal. 2:20). I requested the brethren to anoint me with oil and pray over me in the name of the Lord. The truth of the Word became an instantaneous reality: "and the Lord shall raise him up" (James 5:14, 15). I have never sensed the presence of God so strongly as on that day. I believed God for my physical healing.

The buffeting of the evil one was not ended, however. As I attended the preservice prayer meeting Sunday, May 3, 1959, my vision was al-

most totally gone; my eyes could not focus. The elders anointed and prayed for me, and instantly my vision was restored. I was enabled to complete the service, although the strain was unusual. My lips became numb; my hands lost sense of feeling. Fears possessed me. I was not sure whether my thoughts were coherent. (The Word must have been presented clearly for a young lad accepted the Lord.) That night I became quite sick.

The next pastors' day of prayer, May 5, I was unable to attend. The brethren continued to pray for my deliverance, without knowledge of the events of the previous Sunday.

On Thursday, May 7, I returned to the doctor for examination. On account of my physical difficulties he examined me for evidence of partial stroke or brain tumor. There was no sign of either. The heart was next. After the doctor examined me thoroughly he said, "You might just as well go home, for I can't find anything."

God has healed me. And the truth in First Corinthians 6:20 now has new meaning to me: "For you are bought with a price; therefore glorify God in your body, and your spirit, which are God's."

Mr. Newell is pastor of the Alliance church in Oshawa, Ont., Canada. His testimony appeared in the June issue of the "Outlook," newsletter of the Eastern and Central Canadian District.

*It has invaded every area of the church . . .
but we can resist it and conquer*

Compromise Must Go

By REV. BERNARD L. DUNHAM

COMPROMISE is one of the greatest enemies of the Christian church. It presents a real threat to spiritual effectiveness. Edwin Lewis said, "Christianity always loses when it compromises." Giving place to the objectionable is dangerous. Dare we substitute for God's standards?

The apostle Paul realized the importance of not compromising. In his letter to the Galatians he mentioned a disputed issue within the Jerusalem church: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (2:4, 5). When tempted to compromise shall we give place to the wrong? "No, not for an hour."

1. *The church is compromising with her message.* God has ordained that by "the foolishness of preaching" men should be saved. Is it enough to merely say "God is love"? Men need to know that our God is "a consuming fire." Sincere repentance, the forsaking of sin and holy living are essential. The hope of Christ's second coming used to be the very polestar of the church. How little we hear of this vital truth today. Dr. A. B. Simpson was convinced that the full message of Christ would bring deliverance to a lost world, and he sang:

*"Jesus only, Jesus ever,
Jesus all in all we sing,
Saviour, Sanctifier, and Healer,
Glorious Lord and coming King."*

The church has a God-given message. God grant to us the zeal of a Jeremiah. "Then I said, I will not

make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (20:9). Nothing short of the gospel of Christ will suffice while multitudes must say "The harvest is past, the summer is ended, and we are not saved" (8:20). Pictures, stories and objects have their place, but there is no substitute for the Word of Life.

2. *The church is compromising with her methods.* Little time is given to prayer. John Bunyan said, "Prayer is a sincere, sensible pouring out of the soul to God, through Christ, and in the strength and assistance of the Holy Spirit, for such things as God has promised." Programs and personalities are taking the place of prayer. It would be beneficial to re-examine the results of a first-century prayer meeting recorded in Acts: They were filled with the Spirit. They were possessed with divine power. There was a unity of purpose. All were blessed with temporal means.

We need to experience the working of the Holy Spirit. Man-made substitutes cannot avail. The message to Zechariah by an angel is for the church today. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

3. *The church is compromising with her men.* We hear the argument, "Let someone else do the job." Like Isaiah of old, may we hear the personal call of God, "Whom shall I send?" A transforming vision of God's glory should bring a sense of unworthiness and the response, "Here am I; send me." Where is the sincere conviction of an Isaac Watts?

*"Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"*

Jesus said, "Ye shall be witnesses unto me." Every child of God has a personal responsibility in this. Dare we fail Him?

History gives an account of many who boldly stood for the truth. The martyr John Huss refused to compromise. Seven bishops stripped him of his vestments. Having been deprived of priesthood, he was excommunicated from the Church of Rome. Later he was burned at the stake. Hear his testimony: "Most joyfully will I confirm with my blood that truth which I have written and preached." He is numbered with those of whom Reginald Heber spoke:

*"They climbed the steep ascent of
heaven
Through peril, toil and pain:
O God, to us may grace be given
To follow in their train."*

4. *The church is compromising with her music.* No longer do we sing the great hymns of the church. Many of them were written as a result of personal experiences. Uncertainty and loneliness prompted John Newman to write "Lead, Kindly Light." Other hymns were born out of similar experiences. Many of the gospel choruses are good, but it has been the great hymns of the church that have left a lasting impression upon the minds of men. Church music and singing need not be mournful and depressing. They should be characterized by joy and victory. But how we must beware of jazz age influence! Hearing the singing of some hymns, St. Augustine said, "The voices floated into

my ears, the truth distilled into my heart; I overflowed with devout affections, and was happy." Shall we permit music and singing, created to assist us in worshiping God, to be marked by sensuality?

5. *The church is compromising with her money.* God has withheld a measure of blessing from us because we have withheld from Him. The sad commentary on many a church is, "A few assume the financial responsibilities." Giving is meant to be a means of blessing, not a burden. The let-the-other-fellow-do-it attitude is not scriptural. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not

open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." A full surrender includes the yielding of the money He has entrusted to us.

6. *The church is compromising with her morals.* God's standards have not changed. How many are doing as they choose on the Lord's day? What has become of the family altar? What about modesty in dress? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

God has not called us to make the best of two worlds. "Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Tersteegen exhorted:

"Wouldst thou the dwelling of the Pure One be?"

Keep flesh and spirit from defilement free;

*Turn gently inward and be still—
The pure and silent God will fill."*

Compromise is helping to silence the spiritual voice of the church. Thank God for the knees which have not bowed unto Baal. Shall we allow God's purposes to be thwarted by harboring such a subtle and deadly enemy?

Our hope is found in Christ's letter to Ephesus. "Remember therefore from whence thou art fallen, and repent" (Rev. 2:5). With God's enabling, let us face this enemy and say, "No, not for an hour." Compromise must go! ♦ ♦ ♦

How to Seek Christ

By SAMUEL RUTHERFORD

I often told you that few are saved and many damned. I pray you to make your poor soul sure of salvation and the seeking of heaven your daily task.

If you never had a sick night and a pained soul for sin you have not yet lighted upon Christ. Look to the right marks of having closed with Christ. If you love Him better than the world and would quit all the world for Him, then that saith the work is sound. Or if you saw the beauty of Jesus and smelled the fragrance of His love you would run through fire and water to be at Him.

We carry ourselves but too nicely with Christ our Lord; and our Lord loveth not niceness and reserve and dryness in friends. Since need-force that we must be under obligations to Christ, then let us be under obligation; for it will be no otherwise.

Remember that many go far on and reform many things and can find tears, as Esau did, and suffer hunger for truth as Judas did, and wish and desire the end of the righteous as Balaam did, and profess fair and fight for the Lord as Saul did, and desire the saints of God to pray for them as Pharaoh and Simon Magus did, and prophesy and speak of Christ as Caiaphas did, and walk softly and mourn for judgments as

Ahab did, and put away sins and idolatry as Jehu did, and hear the Word of God gladly and reform their life in many things as Herod did, and say "Master" to Christ, "I will follow thee whither thou goest," as the man who offered to be Christ's servant, and may taste of the virtues—or powers—of the world to come and be partakers of the wonderful gifts of the Holy Ghost and taste of the good Word of God—and yet all these are but like gold in clink and color and are plated silver and base metal.

Seek the Lord while He may be found: the Lord waiteth upon you. Your soul is of no little price. Gold or silver of as much bounds as would cover the highest heaven round about cannot buy it. To live as others do and to be free of open sins, that the world crieth shame upon, will not bring you to heaven.

A soul bleeding to death till Christ were sent for, and cried for in all haste, to come and stem the blood and close up the hole in the wound with His own hand and balm, were a very good disease, when many are dying of a whole heart. We have all too little of hell-pain and terrors that way; nay, God send me such a hell as Christ hath promised to make a heaven of. Alas, I am not

come so far on the way as to say in sad earnest, "Lord Jesus, great and sovereign Physician, here is a pained patient for Thee." But the thing that we mistake is the want of victory. We hold that to be the mark of one that hath no grace; nay, say I, the want of fighting were a mark of no grace; but I shall not say the want of victory is such a mark.

Many are beguiled with this, that they are free of scandalous and crying abominations; but the tree that bringeth not forth good fruit is for the fire. The man that is not born again cannot enter into the kingdom of God—*common honesty will not take men to heaven*. Alas, that men should think that ever they met with Christ who had never a sick night through the terrors of God in their souls or a sore heart for sin!

I pray you to dig deep. Christ's palace work and His new dwelling laid upon hell felt and feared is most firm. And heaven grounded and laid upon such a hell is surest work and will not wash away with winter storms. Many lay false and bastard foundations and take up conversion at their foot, and get Christ for as good as half nothing and had never a sick night for sin, and this maketh loose work.—SCOTLAND, 1600-1661. ♦ ♦ ♦



DAVID R. ENLOW, Editor

AT HOME

Ancient Greek New Testament to be published: The American Bible Society is coöperating in an international project to revise the earliest known translation of the Bible and prepare a new edition of the Greek New Testament. The proposed work will be prepared especially for scholars, students and translators.

Gospel Recordings celebrates 20th anniversary: On June 18 Gospel Recordings, Inc., celebrated twenty years of recording the gospel in many tongues around the world. The organization was begun by Miss Joy Ridderhof, present director, and has translated sacred music and writings into 2,000 languages of 150 countries.

Two hundred get college credit for TV Bible course: More than 200 students took final examinations at American University, Washington, D. C., in the first Bible course ever offered over television for college credit. Most of the students, who had watched the hour-long lectures each Saturday over the local station, WMAL-TV, passed the course and received two hours of credit which they can apply toward a degree at the Methodist institution.

ABROAD

Liberty for Italian Evangelicals increasing: Evangelicals say unprecedented liberty is being given them in Italy. Extensive advertising was allowed recently for an eight-day gospel crusade in a theater in the large northern city of Bologna.

Bible study popular in Israel: Today it is very fashionable to be a member of a group which gathers regularly to study the Scriptures, reports the Bible study movement in Israel. Political and civic leaders, by their own active participation, have invested the Old Testament with newness and relevancy. A Bible class is held in the Jerusalem residence of the Prime Minister, David Ben-Gurion, each Saturday night. Both the Prime Minister and the President of Israel, Ben-Zvi, participate actively. The first meeting was devoted to the Book of Joshua. University professors, archaeologists and important national figures were present, but no rabbis. It was for laymen only.

Brazil Baptists plan 1959 crusades: One hundred and fifty Baptist churches, over half the congregations in the

state of Sao Paulo, Brazil, will participate in revival campaigns this year. Six simultaneous crusades have been planned and three more are being considered.

Christians behind curtain plead for Bibles: Letters from the Lisu, a large Christian tribe in West China, were received in recent months by missionaries across the border in Burma and Thailand. The letters told of the suffering and difficulties the Lisu are enduring under the Red Chinese government, and urgently requested copies of the Scriptures in the Lisu dialect.

Germans aid Indonesian camp program: A Bible camp for Indonesian students was uniquely provided for recently when a group of university students in Germany sent a gift to finance the program. Attended by forty students from various parts of the island, the camp was instrumental in bringing many of them, including several schoolteachers, to a knowledge of Christ. One Moslem student yielded her life for full-time service.

MISSIONS

Ten miracle years for Light of Life: The newly independent India was scarcely two years old in 1949 when Missionary Don Hillis introduced a series of twenty-four correspondence lessons on the life of Christ based on the Gospel of John in the Marathi language. Since then the Light of Life correspondence courses have girdled the globe, enrolling more than a million men and women in the study of the Scriptures. As it enters its second decade of ministry in August the initial twenty-four-lesson course on the Gospel of John is now in forty-five languages.

PEOPLE SAY

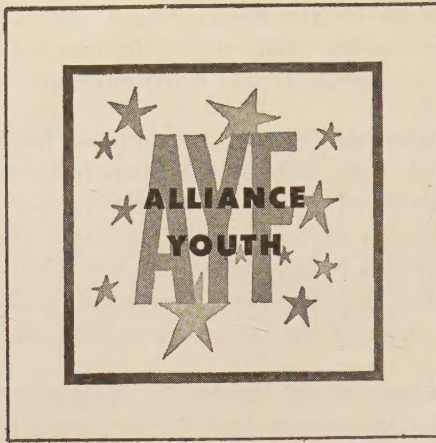
Dr. L. Nelson Bell, executive editor of *Christianity Today*: "Take the Book of Proverbs, and in it you will find thirty-one chapters, one for each day of the month. For one year read one chapter a day (beginning with the corresponding chapter for the date begun), and I will promise on the basis of personal experience, the professional background of forty years as a practicing physician, and yet more years as a Christian, that every problem of youth will be found and met in that one book."

PEOPLE

President of missions union re-elected: The 46th annual convention of the International Union of Gospel Missions, recently held at Bakersfield, Calif., re-elected Rev. Clifton E. Gregory, superintendent of the City Mission of Cleveland, Ohio, as its president for his third year.

SIGNS OF THE TIMES

Magazine liquor ads increased in 1958: Liquor advertisers spent \$32,927,052 in magazines last year to buy 3,218 pages of space. This was a gain of 6.4 per cent over 1957 expenditures of \$30,950,042, and a gain of 1.9 per cent over the total pages bought in 1957.



WELDON B. BLACKFORD, Editor

Adult Influence in the Church Youth Program

The paramount need in the present-day youth ministry of the local church is the background influence of dedicated, spiritually mature adults who are interested in young people and are respected by them.

The lack of respect and appreciation toward their elders so characteristic of young people in this generation is a spirit that has often invaded the youth ministries of the local church. The mutual resentment which sometimes exists can certainly produce a withering effect upon a spiritual atmosphere and nullify all that might be done for the glory of God among youth.

While we cannot defend our young people in this independent, un-Christian attitude, they are not always altogether to blame for the aversion they have toward adults. Many times this disposition is the result of having their organization overrun and dominated by older people, and they have felt themselves to be the bored recipients of a program which has been planned, produced and presented by the adults.

Young people must realize that there is a place for adults in the leadership and program of their youth fellowship. It is impossible to build and carry on a stable, forward-moving youth program without them.

It is equally important for adults to understand their place in the local youth program and accept the challenge which may be needed for their leadership influence in the *background* of the local youth ministry.

It may be pointed out that the very weakness of the youth ministry in the church could be largely due to the neglect of providing good adult influence for our young people. We have allowed them to grow up like Topsy.

The weakness may also lie in the fact that the church has generally given priority to some other activity, and the local youth organization is considered to be less, if not least, important in the program.

Then again, adults have been thrust into the responsibility of helping youth leadership simply out of duress, and very often these persons are those who are already saddled with many other spiritual responsibilities. Advising or helping the young people becomes sort of an afterthought or a part-time job for some not-too-interested person.

This vital subject of youth-adult relationship in the church is a very important one. Therefore we are preparing a series of articles to help both AYFers and older people better to understand the need of maintaining a good relationship.

These articles will appear on the youth page in succession beginning with the next issue of the *WITNESS* under the following headings:

1. The Place of Adults in the Weekly AYF Program.
2. The Interest of Adults in the AYF Rally Program.
3. The Challenge to Adults in the AYF Leadership Program.
4. A Talk with Parents Concerning AYF Cooperation.

Bring That Extra Dollar!

Thousands of AYFers will be attending our district summer youth conferences and camps this year. Many of you will be introduced for the first time to our new national youth magazine, the *AYF Compass*. A good supply of the introductory copy will be on hand at these summer conferences and may be purchased at 25 cents each.

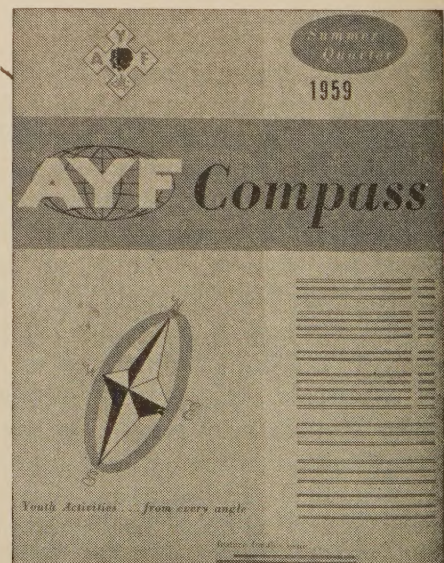
Other AYFers who desire a copy of this first edition of the paper (we hope every one gets one!) who will not be attending one of these conferences may send 25 cents for each copy requested to the National Youth Office, 260 West 44th St., New York 36, N. Y. You can subscribe for the entire year (four issues) for \$1.00 (\$1.25 foreign).

The subscription campaign, which ends September 1, will be promoted throughout all our youth camps and conferences this year. Therefore, I have a suggestion for those who plan to be on hand at one of these programs in their district. Make certain you bring an extra dollar for your subscription to the *AYF Compass* if you have not already subscribed.

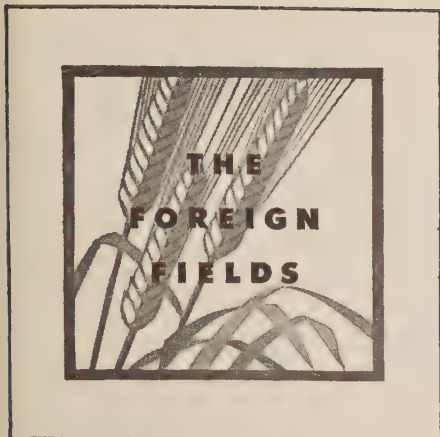
Mothers and Dads, make certain your son or daughter has that extra dollar for a subscription. We want all AYFers to receive this magazine and we need the parents and friends of Alliance youth to help them in their yearly subscription.



Subscription Campaign now on
June 1 through September 1



THE ALLIANCE WITNESS



A Printer's Testimony

By HUYNH-VAN-LAC, Viet Nam

I am the father of a large family of eight children. Due to the war in Viet Nam we went through many dark days. My wife and I experienced more than one failure in our business and we were discouraged. My wife became ill with tuberculosis and later passed away.

Although I was not a Christian I believed that the One who created me might punish or reward me. Therefore, I did my best to fulfill my responsibilities. After many attempts to run an effective business I became a printer.

Through the providence of God I received work from the Saigon Gospel Press. I gave special attention to the gospel literature which came to my press, and even corrected the proofs myself. Gradually I came to realize that God had created men and that all are responsible for their thoughts, feelings, words and actions.

At last I had a deep conviction that I was a hopeless sinner. I had lost all the things of this world which I had been running after, whether good or bad. But, thank God, in my despair, a wonderful light flashed through my mind: It was the Good News—that Jesus Christ, the beloved Son of God, became a Man, lived a perfect life and died on the cross for the sins of the whole world. The Holy Spirit spoke all this to my heart and I gave my heart to the Lord.

I talked of the Lord to my children and five of them expressed a desire to be saved. Just before Christmas I invited a missionary couple to my home and they, along with a Vietnamese brother, explained the way of salvation to my family. They gave

their hearts to the Lord that night and my faith was made stronger. The following Sunday we attended a service together at one of the Saigon churches and later worshiped with other believers during the special services held at Christmas time. We now enjoy the reading of God's Word together and praying to Him.

My family and I are happy in the Lord and full of praise for Him. We are now praying that the rest of the family will be saved, so that Acts 16:31 might be fulfilled in our family.

The Search Was Successful

By MRS. T. G. MANGHAM, JR., Tribes

Y Dun, deeply crushed and yet angered because of his mother's death, said to the village sorcerer, "You claim you can see and kill a man's soul, so take the leg of my soul and break it." The village people, horrified at the lad's challenge, scattered quickly, fearing disaster would certainly fall on one so brazen.

While Y Dun was still a young boy many of the tribal customs puzzled him. When his mother became ill he heard his father ask the village sorcerer, "What animal must I sacrifice to appease the spirit that is angered?" Y Dun's own cow was the first beast required. Then buffaloes, pigs and chickens were sacrificed to the spirits, but his mother grew steadily worse and finally died.

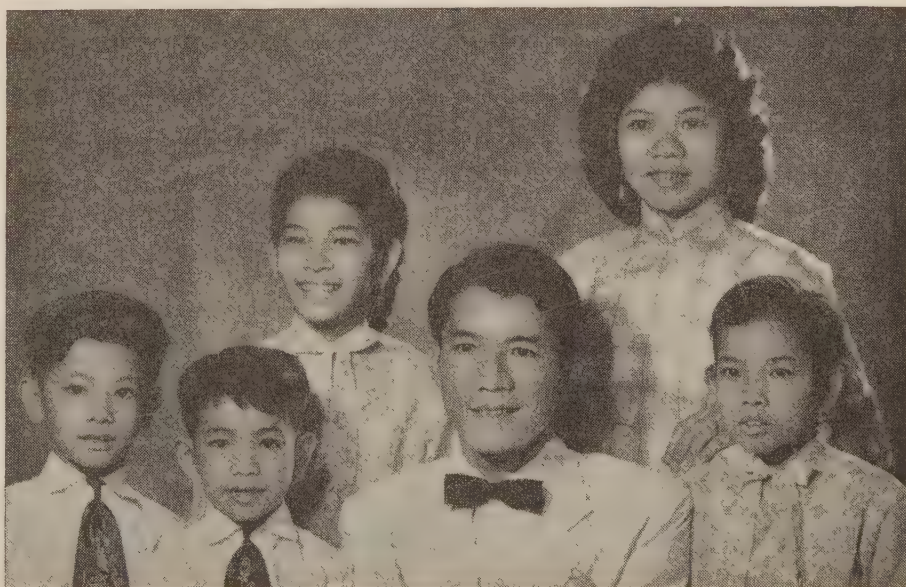
Y Dun, beside himself and sick with grief, began to doubt the sorcerer. Why did his mother die when they had implicitly followed the sorcerer's directions? He became desperate.

Determined to find out if the sorcerer was what he claimed to be, he approached him and asked, "Can you kill my soul?" "I am not a hunter equipped with bow and arrow," the sorcerer reminded him. "I kill not the man but the soul." Then in a whisper he added, "I can kill only the souls of the village people. You have been away to school. I cannot kill your soul, nor can I see it." Y Dun knew then the folly of it all. He told everyone he would never again make a sacrifice. His friends warned him he would surely die, but his answer was always the same, "Just wait and see."

Weeks and months went by and he often asked himself, "Who made the sky; and who created the earth?" From early childhood he had been told about the Chief of the Skies. Sacrifices were made to Him every year at harvest time, because it was the Chief of the Skies who sent the rain that the rice might grow. But his heart longed for something more. He was seeking, but for what he didn't know.

Y Dun was an exceptional student in the government school in Cheo Reo. As he advanced in his studies, he was sent to Pleiku, then to Banmethuot and on to Dalat. Wherever he went he was strangely attracted to the gospel message. At

Mr. Huynh-van-Lac, converted printer, and five of his eight children, all believers



first he understood little, but a Vietnamese friend told him more of Jesus and His great love. Wanting to be absolutely sure before he made his decision, Y Dun also frequently visited a Catholic church and a Buddhist temple. Yet he always returned to the evangelical church.

One day he knew that his search for peace had come to an end. He found Christ. True peace could be found only in Christ Jesus, the Son of "the Chief of the Skies." Y Dun became a living testimony to the saving knowledge of Christ wherever he went. He led others to the Saviour and grew steadily in the knowledge of God's Word. Then on the day of his baptism he stood before a number of his own Jarai people and gave his testimony, staunchly declaring his faith in Christ, who loved him and gave Himself for him.

There is another moment that stands out as I think of this unusual young tribesman. I saw him standing at the altar with his lovely Christian bride and I listened to the bride's two brothers sing in the native tongue, "Saviour, Like a Shepherd, Lead Us." The Good Shepherd had led in the past when Y Dun was searching for the Truth. He will continue to lead as he goes to medical school in Saigon.



O Come, Let Us Sing to the Lord

*O come, let us sing to the Lord,
To Him our voices raise,
With joyful noise let us the Rock
Of our salvation praise.*

*Let us before His presence come
With praise and thankful voice;
Let us sing psalms to Him with grace,
And make a joyful noise.*

*For God's a great God, and great King,
Above all gods, He is.
The depths of earth are in His hand,
The heights of hills are His.*

*To Him the spacious sea belongs,
For He the same did make;
The dry land also from His hands
Its form at first did take.*

*O come, and let us worship Him;
Let us bow down withal,
And on our knees before the Lord
Our Maker let us fall.*

—PSALM 95; SCOTTISH PSALTER, 1650.



The Alliance Bible school in Temuco, Chile

The Alliance in Chile

By REV. MAHLON S. AMSTUTZ

THERE seems to be an idea among many Christian people that the foreign missionary is responsible for all gospel work being done on the mission field. While it is true that in pioneer fields the Lord's work generally centers around the missionary's activities, such is not the case today in Chile. Following the Biblical pattern of the apostle Paul, Alliance missionaries have striven to "commit . . . to faithful men" that which they have received and learned of Christ. These men, after a time of preparation, have gone forth "able to teach others also" the life-giving message of God's Word.

After sixty years of Alliance missionary effort in Chile there is a strong corps of thirty-three national pastors and workers who are wholly dedicated to the task of making Christ known. These brethren are pastors of forty-five organized churches and care for more than one hundred and eighty preaching points. How we praise God for the fine staff of Chilean workers He has

given to the Alliance in this "uttermost part of the earth"! There is an important ministry, not only in caring for the 2,575 baptized members of their churches, but also of taking the gospel into new areas within their widespread circuits. As missionaries in this land, one of our principal ministries must ever be an active coöperation with our pastors and their people in the task of edifying the church.

The church of The Christian and Missionary Alliance in Chile is entirely a national organization. It was incorporated according to Chilean law under the name of *Alianza Cristiana y Misionera* in the year 1920. All church properties, including the Bible Institute property, are held by the Chilean corporation. Shortly after the new year the annual conference of the national church is held with pastors, delegates and missionaries forming an integral whole.

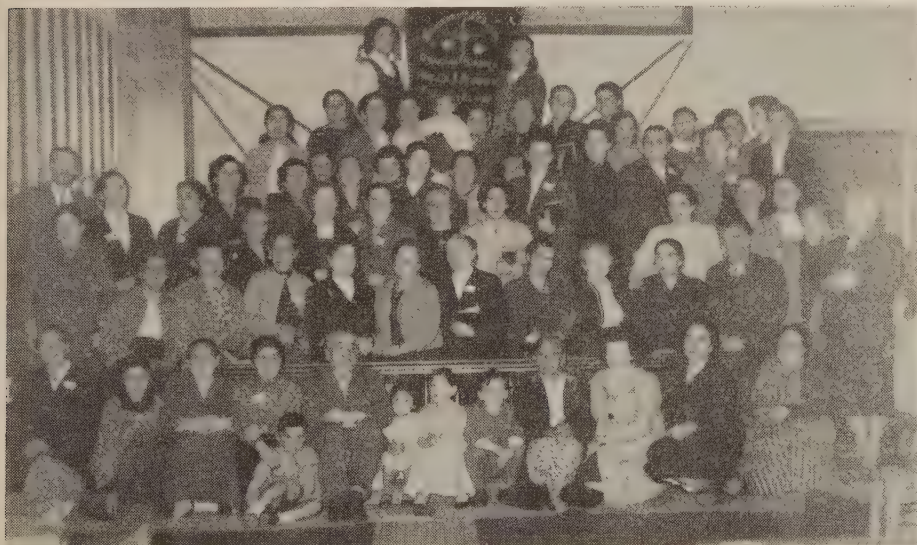
The whole field is divided into two districts, Northern and Southern, both of which conduct annual re-

gional conventions. These convocations provide times of spiritual refreshment and serve for taking care of necessary district business, such as hearing reports and statistics, making pastoral changes, and so on. The women's societies and young people's leagues also hold annual conventions as a part of their program. Enthusiastic groups are always in attendance.

The Frutillar congregation is an interesting example of a local church. This church presents a real paradox. Located in one of the smallest towns in the far south, it has one of the larger and more spiritual congregations. God has blessed this church with a number of faithful laymen who support it with their presence, their prayers and their preaching. Each Sunday they are strongly reminded that their neat little chapel is too small to accommodate the growing Sunday school. Definite plans are under way for constructing a larger and more commodious church building. The project is being made possible largely through their excellent spirit of giving, notably evident in the annual thanksgiving offering.

This custom began twenty-one years ago in the Frutillar church, at which time adults and young people and even the little children brought their sacrificial offerings to the house of God. The total at that time reached the sum of 400 pesos. The thanksgiving offering recently received amounted to 400,000 pesos

Women in Chile at their annual two-day missionary prayer band convention. In addition to their weekly prayer meeting the women help support needy Bible school students, provide articles of clothing for the poor and distribute the Scriptures, tracts and other literature.



Some Things You'll Want to Know about Chile

Total area—286,397 square miles.

Total population—7,121,000 people.

C. & M. A. responsibility—1,000,000 persons.

The predominant religion is Roman Catholicism.

Our missionaries and national pastors use Spanish, English, German and Araucanian (Mapuche Indian) in preaching the gospel.

The 800 inhabitants of the little island of Mocha, just twenty-five miles off the coast, heard the gospel for the first time last July.

A total of 12,818,953 pages of Christian literature were printed on the Mission press in Temuco during 1958.

Dr. Simpson's book *The Holy Spirit or Power from on High* was published for the first time in a Spanish edition last year.

The Life of A. B. Simpson, written in Spanish by Mrs. S. G. Barnes, is having a wide acceptance in all of Latin America.

There were thirty-one students enrolled in the Bible Institute, and six were graduated from the four-year theological course.

(\$4,000 US)—or one thousand times the original offering! Of course, the peso has now decreased considerably in value, but in any case the offering is remarkable. For per capita giving this was undoubtedly the best offering throughout the national church.

Included in the Frutillar circuit are two organized churches and twenty-three preaching points, most of which must be periodically ministered to by the pastor, Armando Campos. A number of these groups are located far into the hinterland or in a virgin forest on the coastal range.

Revival blessing has recently been felt among a number of these out-

stations. On one such visit the former pastor, Feliberto Fuentes, found many hungry hearts. Among these was an elderly colonist eighty years of age. He accepted Christ. Afterward he said, "How is it that I have been living here all my life and no Evangelicals have ever come to tell me this wonderful message of salvation?"

Pray that our Chilean pastors may have grace and strength to carry on the important task committed to them and that others will be called.

◆ ◆ ◆

Literature to Evangelize

Three books were translated and published by our Mission in Japan last year: *The Pursuit of God*, by Dr. A. W. Tozer; *Matthew*, from A. B. Simpson's *Christ in the Bible* series, and *Daniel*, by R. A. Jaffray.

One of the laymen in Matsue felt called to colportage work and spent two months' apprenticeship at the Word of Life Press. With the help of Word of Life Press we established a small colportage work in Matsue. A bookstore in Hiroshima will provide a base from which this layman can work out into the whole western end of the islands of Honshu, Shikoku and Kyushu.

In this centennial year in Japan every effort is being made to reach the people through literature, pioneer evangelism, radio programs, tent evangelism and other special evangelistic meetings.



Delegates to the national conference of the Cambodian church

Encouragements in Cambodia

The Christian and Missionary Alliance is the only evangelical mission working in Cambodia, a land of five million people. Buddhism is the official religion and is propagated by nearly one hundred thousand priests—one for every fifty-five persons. In contrast, there are thirty missionaries and eleven Cambodian Christian workers, each with the responsibility to evangelize a hundred and two thousand persons.

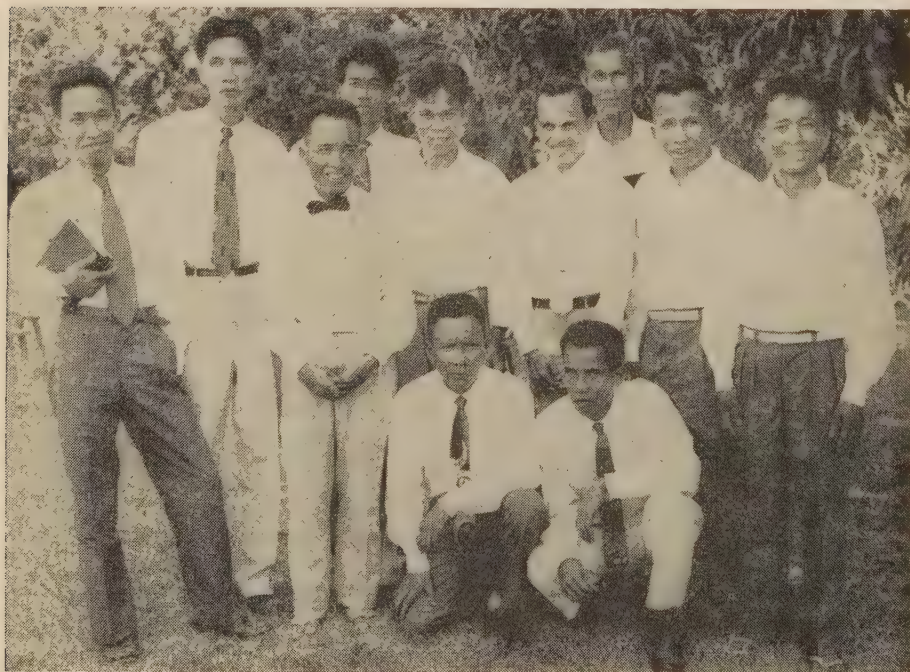
The priests, clad in their saffron-colored robes, go from house to house begging alms which in turn make merit for the givers. Centuries of the deadening effects of this religion make the people apathetic to the gospel, yet God is bringing individuals to Himself, and

there is a new spirit of hope and faith among the workers.

One of the outstanding developments in the Cambodian church is the youth fellowships. Attendance has increased from ten to thirty in the Kompong Cham group, and the leader has won several of his college classmates to Christ. One college student has become the translator for the Mission, and at least five young college men have developed into fine lay preachers.

A fifteen-day conference for pastors held at Ta Khmau Bible School proved to be most unusual. There was manifest an unfeigned longing to meet God, and the entire group was overwhelmed with a spirit of prayer and confession.

Cambodian pastors and workers (see back cover for story)



As an M. K. Sees It

By MRS. DAVID DOUGLAS, Viet Nam

The mighty Mekong River lies before me as I write. This river and its border of luxuriant tropical growth broken here and there by the dry thatch roofs of the native huts bring back many memories. As a young high school graduate sailed down a tributary of this same river bound for Canada. Now four and a half years later I have returned. My family, the missionaries, my Vietnamese friends, the old city streets and buildings haven't changed. The countryside is as alluring as ever. I alone seem to be different. I left a "missionary kid," but am returning a missionary.

The people present a new responsibility. These folk are no longer mere passers-by; they are persons for whom I will be held accountable before God. The blurred masses have come into focus as individuals who are part of a vast harvest field.

I am returning a missionary; yet some of my old acquaintances find it hard to consider me in this capacity. This results in many amusing and embarrassing situations. More than one dear old Christian woman has taken my hand and exclaimed, "My, my, and this is Mrs. Irwin's baby," while I cringingly smile back. Why can't they realize I'm not only of age but a married woman, a mother myself! A preacher from the district to which we have been appointed greeted me something like this: "When I was at Bible school you were just this high [indicating a level not much above his knees]. I still remember the little verse you lisped in the Christmas program." While visiting a marble carver I noticed him jerk his thumb toward me in a derogatory manner and observe to my Vietnamese companion, "She's a half-breed, isn't she?" On hearing I wasn't, he insisted, "But she's light, yet speaks our language." That all comes with an M. K. background and must be accepted.

As Dave and I look forward to working among this people, we trust God to use us in the great harvest, and if my past experience in this country will be the means of reaching men and women more quickly, my return will not have been in vain.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

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When the Five-year Plan for Sun-

self-analysis checkup. Out Remember that this is a small

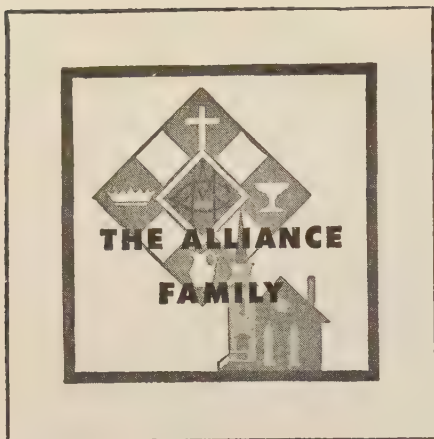
In a letter sent to the congrega-

The church is in Renville, a small

pleted. They may be the

In a letter sent to the congrega-

Signature: _____



To the Fields

Misses *Helen M. Hall, R.N., Lela R. Pierce* and *Frances M. Schutt* left by plane June 18, returning to Indonesia for their second terms. They will be stationed in the West Kalimantan section of the field.

Miss *Jeanne M. Robson* left June 30 for her fourth term in our Congo field.

Rev. and Mrs. *John S. Johanson* and Miss *Rose M. Eramo, R.N.*, left July 2 for their seventh and second terms respectively in the Sudan-Upper Volta section of West Africa.

Miss *D. Irene Piper, R. N.*, left June 16, returning to the Gabon for her second term. She will be stationed at Bongolo.

Rev. and Mrs. *Theodore J. Andrianoff* and children, David, Jeanne and Steven, left June 30 for their third term in Laos. They will be stationed at Xieng Khouang.

To Rev. and Mrs. *R. P. McNeel*, Tribes of Viet Nam, a son, Robert Paul, Jr., on June 19.

To Rev. and Mrs. *G. Ross Duncan*, Tribes of Viet Nam, a son, Norman Richard, on June 12.

On Furlough

Rev. and Mrs. *Jack F. Shepherd* and children, Cynthia and Jack, Jr., arrived in New York June 30 from the Philippines. Mr. Shepherd will direct the Missions Department at Nyack Missionary College.

The New Generation

To Rev. and Mrs. *J. C. Ritchey*, Ivory Coast, Africa, a daughter, Judith Joy, on June 6.

To Rev. and Mrs. *I. E. Lay*, East Kalimantan, Indonesia, a daughter, Joyce Ann, on June 10.

To Rev. and Mrs. *John McCarthy*, Ecuador, a son, David William, on June 11.

To Rev. and Mrs. *D. Myron Voth*, Argentina, a daughter, Patricia Ann, on June 7.

With the Lord

Mrs. *Margaret Marie Ferry*, wife of Rev. George C. Ferry, of Hamilton, Ohio, went to be with the Lord on May 29 after an eight-week illness

following surgery. She was sixty-nine years old.

Born in New York City, Mrs. Ferry was graduated from Nyack Missionary College and in 1922 went to Viet Nam, where she was married and where she and her husband served in the Alliance Mission for twenty-five years. Unable to return to the field because of ill health, the Ferrys have been active in Bethel Church in Hamilton. At the time of her death Mrs. Ferry was president of the women's missionary prayer band and also a Sunday school teacher.

She is survived by her husband and one son, Frank, of Hamilton; a brother, Frank Maire, and a sister, Mrs. Louis Phillips, both of New York City. Rev. Ronald J. Smith, pastor, and Rev. Louis F. Ferry conducted the funeral service.

Rev. K. D. Garrison Retires

After fifty-two years of continuous service in the Society Rev. K. D. Garrison and Mrs. Garrison are retiring and plan to live in California. Their address for the next few months will be 327 Mission Road, Glendale 5, Calif.

The Garrisons served thirty-seven years in India and fifteen years in the home work, the majority at Nyack Missionary College. Mr. Garrison has been head of the Missions Department at the college in recent years.

Special Meetings Held in Jersey City

Rev. H. P. Rankin was the speaker for a week of special meetings held in Jersey City, N. J., June 1-7. The pastor, Rev. Alfred J. Booth, reports the blessing of the Holy Ghost from beginning to end. Many went to the altar for various needs.

LCMA Holds Annual Meeting

At the annual meeting of the LCMA, held May 14 in Buffalo, N. Y., all the officers were re-elected for another year. They are John A. Wright, Detroit, Mich., president; Seby Jones, Raleigh, N. C., vice-president; Frank E. Meyer, Greensboro, N. C., secretary, and Ruhl

(Continued on page 19)



Rev. and Mrs. *John S. Johanson*
Sudan-Upper Volta, Africa



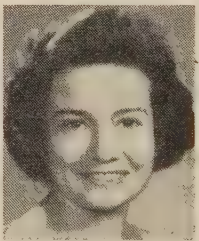
Rose Eramo, R.N.
Sudan-Upper Volta

Jeanne Robson
Congo



Lela R. Pierce
Indonesia

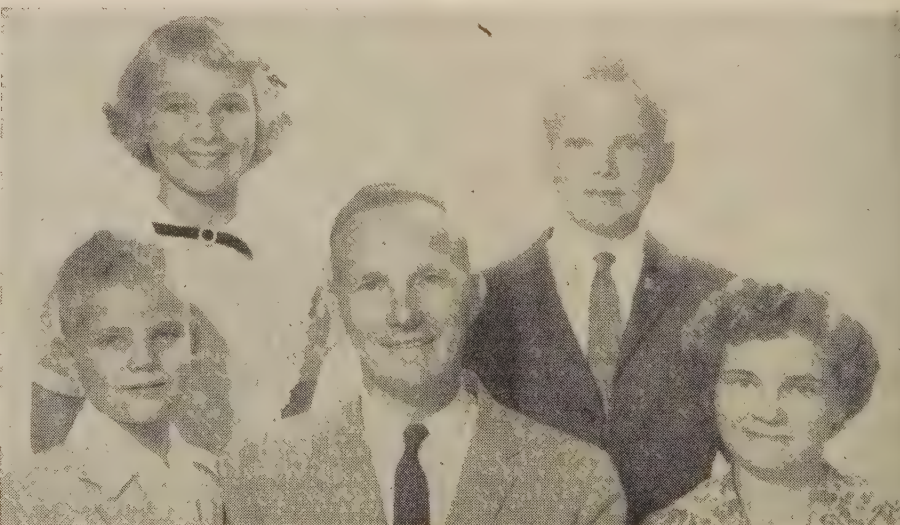
Helen M. Hall, R.N.
Indonesia



Frances Schutt
Indonesia

Irene Piper, R.N.
Gabon

Rev. and Mrs. *T. J. Andrianoff* and family, Laos



Sunday

1 THESSALONIANS 5:17-28 (verse 17).

There is a great difference between prayer and the life of prayer. Almost everyone prays, but very few pray without ceasing. This is the habit of devotion. This is the altar of incense ever burning in the Holy Place. This is the fragrance of a heart that lives in the presence of the Holy One, and breathes the very life of God. This is the deep undertone of a sanctified life. It is from this that the sweetness, the gladness, the holiness and the helpfulness come.—A. B. SIMPSON.

Monday

MARK 4:35-41 (verse 38).

Not to advance in the spiritual life is to go back. But those who have the gale of the Holy Spirit go forward even in sleep. If the vessel of our soul is still tossed with the winds and storms, let us awake the Lord who reposes in it, and He will quickly calm the sea.—BROTHER LAWRENCE.

Tuesday

2 TIMOTHY 1:1-11 (verse 10).

Winter is on my head but eternal spring is in my heart. The nearer I approach the end, the plainer I hear round me the immortal symphonies of the world to come. For half a century I have been writing my thoughts in prose and verse, but I feel I have not said one-thousandth part of what is in me. When I have gone down to the grave I shall have ended my day's work, but another day will begin next morning. Life closes in the twilight but opens with the dawn.—VICTOR HUGO.

Wednesday

HEBREWS 4 (verse 15).

*Doth Satan sometimes buffet thee,
And tempt thy soul to sin?
Do faith and hope and love grow weak?
Are doubts and fears within?
Remember I was tempted thrice
By this same foe of thine,
But he could not resist the Word
Nor conquer power divine.*

—SELECTED.

Thursday

EPHESIANS 5:18-33 (verse 18).

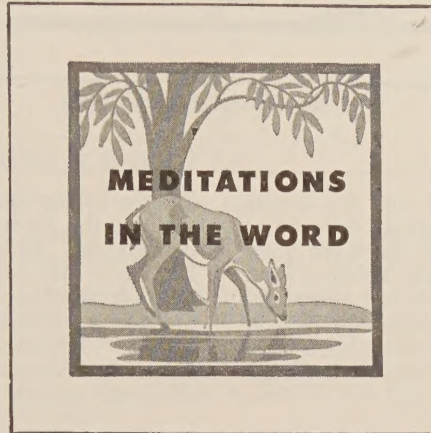
This is every Christian's responsibility. . . . As no Christian is refused the blessing of such an experience, so none will be exempt from its responsibility. As refusal of life in Christ is the greatest sin of the unbeliever, so refusal of the abundant life through the Spirit is the greatest sin of the believer. The fullness of the Holy Spirit is not optional but obligatory. "They were all filled with the Holy Ghost."—RUTH PAXSON.

Friday

JEREMIAH 38:1-13 (verses 5, 10).

King Zedekiah was one of those wishy-washy individuals who do the thing that seems expedient at the time. He pleased people. He lacked strong personal convictions and therefore was blown about

like tumbleweed. The real difficulty with him was that he was a coward (v. 19); he was not made of martyr stuff! Self-preservation was uppermost in his attitude, motives and actions. The law of self-preservation in the Christian can only be counteracted by the love of the cross.—PAMELL.



Edited by EDITH M. BEYERLE

Saturday

JOSHUA 7:16-26 (verse 21).

Achan was overcome by an evil desire. That which God had said he should not have he wanted and he got. And thereby he sinned. The incident brought reproach to all Israel. The thing you want but should not have—let it be a danger signal; for in getting, something dies within you, someone stumbles over your blunder. Because of defeat you suddenly are overcome, embarrassed and very often ruined.—SELECTED.

Sunday

1 THESSALONIANS 2:10-20 (verse 19).

Our service for Christ is to receive both wages and fruit. The wages are paid now but the fruit we shall share with Him. To the faithful elders Peter says in this connection, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." . . . There is a sense in which the souls we win for Christ will be eternally linked with our happiness and reward and be as jewels in our crowns of rejoicing.—A. B. SIMPSON.

Monday

PHILIPPIANS 4:1-9 (verse 6).

Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing my hand and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life, victory results.—EXCHANGE.

Tuesday

JOHN 14:16-26 (verse 23).

Oh, sweet were that sickness to be soul-

sick for Him! And a living death it were, to die in the fire of the love of that soul-lover, Jesus! . . . If ye love Him ye will keep His commandment. And this is not one of the least to lay your neck cheerfully and willingly under the yoke of Jesus Christ. . . . They are not worthy of Jesus who will not take a blow for their Master's sake.—SAMUEL RUTHERFORD.

Wednesday

MATTHEW 25:31-46 (verse 40).

For His sake those tears and prayers are offered,

*Which you bear as flowers to His throne;
Better still would be the food and shelter,
Given for Him, and given to His own.
Praise with loving deeds is dear and holy,
Words of praise will never serve instead,
Lo! you offer music, hymn and incense,
When He has not where to lay His head.*

*Jesus then and Mary still are with us—
Night will find the Child and mother near,*

*Waiting for the shelter we deny them
While we tell them that we hold them dear!*

—A. PROCTER.

Thursday

ISAIAH 1:18-27 (verse 18).

It is when Thou warmest me that I feel my cold. It is when Thou greekest me that I feel my solitude. It is beside Thy waters that I thirst. It is in the sight of Thy manna that I hunger. . . . It is in view of Thy love that I loathe myself. It is Thy pardon that pierces me; it is Thy cross that crucifies me; it is Thy redemption that rends me; it is Thy mercy that makes me remorseful.—GEORGE MATHESON.

Friday

2 PETER 3:10-18 (verse 18).

One absolute essential to healthy physical growth is an elimination of all poisonous substances from the blood stream. This is accomplished by various processes in the different organs of the body. The same is true regarding spiritual growth: all poisonous elements must be eliminated. What are those elements? Various phases of the self-life manifested in multiplied ways. What are the cleansing processes? Conviction, confession, forsaking, restitution, and appropriation by faith in the cleansing blood of Christ.—PAMELL.

Saturday

1 CORINTHIANS 1:18-31 (verse 27).

Sophie was just a poor scrubwoman "called to scrub and preach," but the Lord used her to win more souls than some ministers. One day a man made fun of her, charging that he had seen her talking about Christ to a wooden Indian in front of a cigar store. "Perhaps I did," replied Sophie. "My eyesight is not so good. But talking to a wooden Indian about Christ is not as bad as being a wooden Christian and never talking to anyone about the Lord Jesus."—E. R. STORMS.

July 19, 1959

LESSON TEXT—

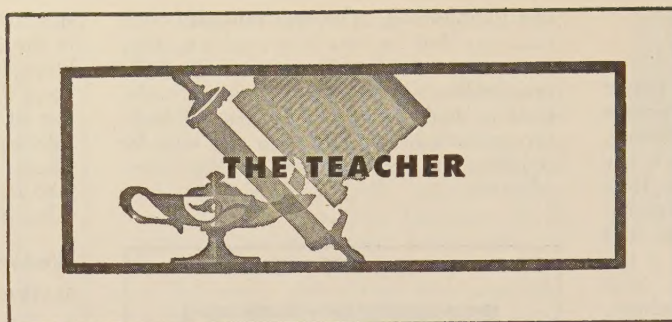
Ruth 1:19-2:2; 4:13-17

GOLDEN TEXT—

Deuteronomy 10:18, 19

DEVOTIONAL READING—

Isaiah 58:6-11



By Harold J. Sutton

July 26, 1959

LESSON TEXT—

Esther 4:1-3, 10-16; 9:20-22

GOLDEN TEXT—

Esther 4:14

DEVOTIONAL READING—

Ephesians 6:10-17

Blessing for an Alien

"The lovely idyl of Ruth is in sharp contrast with the bloody and turbulent annals of Judges. It . . . happily reminds us . . . that no times are so wild but in them there are quiet corners . . . where life glides on in peaceful isolation from the tumult. Men and women love and work and weep and laugh, Boaz stands among his corn, and no sound of war disturbs them. The peaceful pictures of this little book have to be set as a background to the lurid pictures of the book of Judges" (Maclaren).

I. RUTH REFUSING (Ruth 1:14-18).

The famine with the family's removal to Moab and the account of the journey of the three widowed women back toward Judah are all a part of the story. The request of Naomi, twice repeated (vv. 8-12), was received by Orpah but refused by Ruth.

(1) Orpah "*is gone back.*" Notwithstanding the piety and devotion of her parents-in-law, the glowing accounts of Israel's worship, the fact that they would journey to a better land, and regardless of the saintly company with whom she traveled—Orpah "*is gone back.*" (2) Orpah "*is gone back unto her people.*" They were idolaters who knew little and cared less about the true God, people who set little or no value upon eternal verities, people whose influence would make it well-nigh impossible to live right. (3) Orpah "*is gone back . . . unto her gods.*" Back to idols and the heathenish practices of other days, back to a life once forsaken. The memory and lure of Moab were too great.

Ruth's response (vv. 16, 17) was (1) *prompt*. Delay in spiritual matters can be costly, and this was a spiritual matter. (2) *Measured*. It was Ruth and Naomi, land for land, people for people, home for home, death for death, and the same God for both (v. 17). (3) *Determined* (v. 18). Go with Naomi, Ruth would. This meant going with God. The hardest part was over.

II. GOD REMEMBERING (Ruth 2:8-13).

Back in Bethlehem it was the time of the barley harvest and the problem of sustenance was solved in the field of Boaz (2:1-3). (1) *Naomi* was a good mother-in-law and preserved her piety amid heathendom (1:8, 9); she brought others to know God (1:16, 17), and bowed to providence (1:6, 13, 20, 21). Her integrity was untouched. (2) *Ruth* loved her mother-in-law (1:16, 17; 2:2, 17, 18), identified herself with Naomi's people and God, had no false pride, did not shun honest work, though humiliating (2:2, 3), claimed no right but asked a favor, knew her place and was diligent in labor (2:7). Respect, modesty and wonder were hers in large measure (2:10). She carried her earnings home at day's end (2:18). (3) *What God* was. From Moab to Bethlehem to Boaz ran the miracle of the divine. The end was shaped from the beginning (2:3). None ever seek shelter under the wings of God in vain. Here is the pledge that all those who do so are neither forsaken nor forgotten.

Ruth was *rewarded* (4:13-17). According to the custom of the nation and with some help from Naomi, Boaz exercised his right as kinsman-redeemer (4:9) with the following results: Boaz became Ruth's husband (v. 13); Obed became her son and David became her grandson (v. 17).

Courage in Crisis

See the background: The Medo-Persian monarch, Ahasuerus, was on the throne. Less than 100,000 Jews had escaped deportation. Among them were Esther, the new queen, and her uncle, Mordecai. Haman, the king's favorite, was irked because Mordecai did not give him proper respect. Plotting to wipe out Mordecai's rebuff by a nation's blood ("a certain people" [3:8] meant nothing to a world monarch), the wily Haman perfected his plan and all was in readiness for the wholesale murder of the Jews. Read the book carefully.

I. Divine Purposes Are at Work.

These are called "enlargement and deliverance" (4:14). Creative and preservative, yes, but redemptive, too. Mordecai's faith has been the property of believers through all time. God's purposes include enlargement and deliverance as well as sustenance.

II. Great Advantages Are for the Accomplishment of Divine Purposes.

"Who knoweth whether thou art come to the kingdom for such a time as this?" (4:14). Mordecai saw that Esther's elevation gave the Jews a friend at court in their time of need. Royal robes spelled royal duties. Opportunity plus ability equals responsibility. Esther must play her part if the divine purpose was to carry through.

III. Divine Purposes Are Operative in the Todays of Life.

It was "such a time as this" (4:14). The past, yes; tomorrow, to be sure. But what about today? Esther's opportunity was limited to her day and generation. And of us it may be said that our day is the only day we shall have. What are we doing with today?

IV. Divine Purposes Will Be Accomplished.

"Enlargement and deliverance . . . from another place" (4:14). The opportunity belonged first to the Jewess-queen. If Esther failed, Mordecai was sure that God would find another way.

Be sure that God will work through us or through others; but He will work. Men and movements have learned this through the years to their sorrow. God goes with us when and as we go with Him. If we refuse Him He rejects us.

V. Noncoöperation Means Destruction.

"Thou and thy father's house shall be destroyed" (4:14). Esther's neglect to do what she could would have been disastrous. Position would not spare her; place would provide no escape.

We, too, can perish with those whom we should have saved. Whenever and wherever the church fails to save the people, the people in turn destroy the church. Such is the warning of history. If the church does not save men from themselves she will be unable to save herself from men. The handwriting is for all who will see; may we not read it too late.

The great results of working with God are: a people saved; a nation spared; enemies confounded; faith honored, and a race preserved to bless the world. Let us not wait longer for conditions to change, for others to be different; these are but excuses to avoid present duties. God was never less nor more ready than now. Today is our day.

THE ALLIANCE FAMILY

(Continued from page 16)

Whitney, Beulah Beach, Ohio, treasurer. Directors are Walter W. Davis, York, Pa.; Glen Morrison, Omaha, Nebr.; Paul Dunn, Canal Fulton, Ohio; Rex Ramsey, Royal Oak, Mich.

A laymen's retreat is to be held in Beulah Beach, Ohio, August 14 and 15 and at Glen Rocks, Ont., August 15.

New York Campaigns Held

Rev. Frank Bertram Miller conducted Bible teaching-evangelism campaigns in Alliance churches at Sidney, Walton and Downsville (N. Y.) during May and June. The Walton campaign continued for almost three full weeks, while the other two were for one week only. Some definite decisions for salvation and sanctification were made. Many Christians were spiritually revived and some received healing for their bodies.

Those desiring Mr. Miller's ministry for fall and winter may contact him at Beulah Beach, Ohio.

Alliance Home Celebrates Anniversary

The Alliance Home at Carlisle, Pa., celebrated its fifteenth anniversary in a special service on June 14. The Home is under the supervision of Rev. F. W. Henry, whose vision it was to provide a home for elderly Alliance people, and a board of directors. At present there are eighty-one guests.

New Church Dedicated in Aurora, Ind.

The Alliance Church in Aurora, Ind., dedicated its new building and parsonage on June 14, 1959.

The new church is of contemporary design, with the exterior of Bedford stone. The interior has laminated arches with heavy white fir sheeting of natural wood finish. The new furnishings are also finished in natural wood. The educational unit which provides for a departmentalized Sunday school forms a "T"-building. The parsonage is a ranch style six-room home with the exterior

also of Bedford stone. Scudder Brothers, members of the local church, were the contractors for both buildings.

The first Alliance services were held in Aurora on February 13, 1920. The pastors who have since served the church are the Reverends John Bearce, B. W. Monroe, E. W. Davis, J. Rickets, Fred Vail, E. S. Brinkman, H. Fitzwater, Carl Bennett, R. F. Haggerty, Fred Page, and the present pastor,

Missionary Treasury

May 1959

General Fund \$233,198.76
Missionary Specials 35,216.18

At the end of the first five months our income was \$113,000 under that which was budgeted. This is largely because of a very poor income in the month of May, as shown above, which is \$76,000 less than our Budget.

We rejoice that full allowances have been paid to our missionaries in the first five months of this year and that all new missionaries are proceeding to the fields on schedule. Your continued prayer support and sacrificial gifts are urgently needed that we may be able to continue throughout the summer with full allowances for our missionaries and our Council approved program for advance.

Gifts for the month of May are covered by our Receipt Nos. 6220-7517 and 481-595. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York 36, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

Bernard S. King
Treasurer.

The Alliance Church, Aurora, Ind.



Rev. C. C. Dutt, who came in 1951.

The new church is located at 201 W. Conwell St.; the parsonage is at 107 Grant St., directly back of the church.

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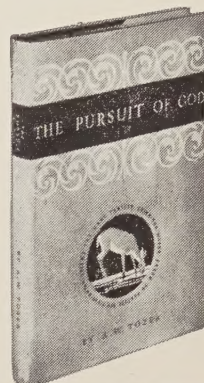
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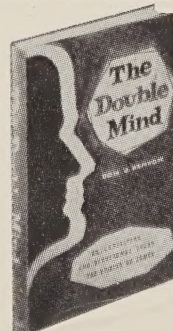


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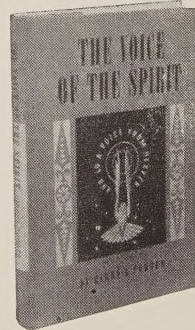


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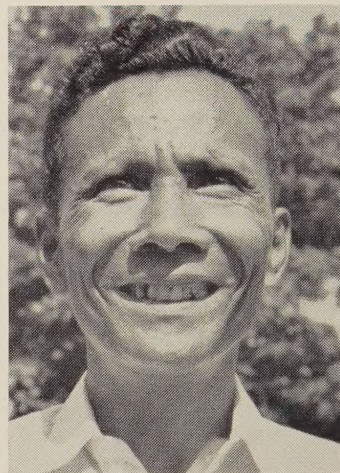
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*Rev. Ouch Chan
is president of the
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in Cambodia)*



Faith in God made the difference

Learning to Walk Without Props

FOUR years ago the churches in Cambodia did not clearly understand the work of God. According to a recent report prepared by Rev. Ouch Chan, president of the Cambodian National Church, the Christians had not yet felt any personal responsibility. Consequently when the Mission turned over the task of leadership to them a decline immediately set in. The preachers had to find secular work in order to support their families. The churches were unconcerned, but the Lord did not abandon His people.

Although they received no salaries for it the preachers continued to help zealously while earning their own living. Still this divided interest was a hindrance and the apathy deepened. Three churches lost their pastors. Then in April, 1958, an encouraging thing happened: three graduates of the Bible school with their families decided to trust the Lord and accept appointment to these churches.

The National Church Committee, which had been making every effort and had been earnestly seeking God's guidance, set apart a day for fasting and prayer. Since that time there has been a gradual but continuous increase in the work of the Lord. One church that was contributing about \$13.00 per month is now giving its pastor \$57.00. Only two churches have attained the goal of full support, but their example is causing a quickening in the hearts of believers elsewhere and they also are doing their best. In the last church conference a great many Christians responded to the stirring appeal of the president and promised to join hands in the work.

In addition to their local objectives the churches are undertaking two important projects for this conference year: the building of a chapel at Skoun and a hostel for Christian young people studying in the college of Pnom Penh. They ask that you take these matters before the Lord as subjects for faithful intercession.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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